

PRINCIPLES AND RULES  
FOR THE  
ESTABLISHMENT  
OF THE  
MILLENNIAL CHURCH  
OF THE  
LORD JESUS CHRIST,  
CALLED THE  
CHURCH OF THE HOLY SPIRIT.

BY FREDERIC HYREN.

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1. All things proceed from the infinite love and goodness of God, and are performed by His infinite power and wisdom according to His infinite justice ; therefore, all His works and ways are perfect : the end of all things is the eternal happiness of all creatures, especially of man, the image and child of God.

2. All things center in God, the Author, Ruler, and Disposer of all things and events, the only Infinite, eternally Unchangeable and Perfect Being : all else is finite and therefore changeable into infinity ; consequently man, the image of God, the recipient of the attributes and nature of God, is eternally progressive towards the Center, the Incomprehensible and Self-existent God.

3. As God is Love in His very nature and essence ; and as love is free in its nature and essence, even as God is absolutely free ; and as man can be happy only in and by God, in and by communion with and resemblance of God ; therefore, man can only in love and liberty enjoy true happiness, and that according to the measure of his love and liberty, or communion with God.

4. God loves all ; but deals with all free and intelligent creatures according to their works and ways ; all are therefore equal before God : all men and women are therefore equal, free, and independent of every creature, images of God and individual sovereigns, and as such accountable to God alone for all their works, ways, opinions and creeds ; therefore none has any right to require any account of the works, ways, &c., of others, nor to command or rule them, nor to exercise any kind of authority over them, nor to claim any right of ownership over them under any name or title whatever ; all should be equally governed by the laws of liberty and love.

5. All divine laws and rules have for their end the liberty, happiness, unity, harmony and the unending and illimitable progression of the church towards the perfection of God: all other laws and rules should be banished as tyrannical.

6. Love, the most essential principle of christianity and of heaven, and the highest attribute of God, is neither fondness, nor liking, nor passion, nor lust: there is nothing animal, nor selfish, nor weak in love; it is a self-denying, self-sacrificing benevolence, kindness and charity, an unselfish desire to benefit, comfort and happify others, to communicate itself to all, to unite itself with all, imparting to them itself with all whatever it has that is pleasant and desirable. Selfishness, the counterpart of love, is the desire and endeavor to gain happiness, comfort, pleasure and honor, and to use others only as means for that purpose: it is the prevailing principle in this world and in hell, and the source of all misery and sorrow, seeing that it separates us from God and from each other, and causes darkness and confusion.

7. All actions, works, ways, societies, &c., are valued according to the principles whereon they are founded and whence they proceed: these principles are either meekness, love and liberty, or pride, selfishness and bondage; the former are divine, the latter satanic and brutish; the former unite us with God and each other and make us happy, wise, strong and glorious; the latter separate us from God and from each other, and make us miserable, foolish, weak and ugly.

8. Evil is of two kinds: 1st, sin, which is the deviation from the divine order and law, or separation from the divine principles; 2d, suffering, the absolute consequence of sin; both are inseparably united as cause and effect, and depend partly on knowledge and want of knowledge, partly on free will or will-power.

9. All evil is derived from idolatry, which again is of two kinds; 1st, worship of self, which is also called pride, arrogance, self-confidence, self-righteousness, vanity, self-conceit, &c.; 2d, worship of other things or creatures, which is partly selfishness, partly degradation, and consists in placing our affections and minds, and our confidence on any thing or object, beside God, or contrary to His will. All idolatry separates us from God, and thereby from every good prin-

ciple, but the former idolatry is the worst, and always produces the latter, and is therefore the root to all evil.

10. Evil is therefore not real, nor positive, as the good is: it is apparent and negative; it is the absence of good, just as darkness is of light. It is therefore not eternal, but temporal, and the end thereof is good, as the end of all things is; it is the work of creatures, not of God, who is the Fountain of all good, does only good, and brings good even out of evil.

11. Mankind, both male and female, have all the rights, privileges, powers and faculties of the heavenly angels; yea, even far greater ones, those of the Son of God; they would have communion with God and divine power, if they would live in true divine principles; they would know of no sufferings, pains, troubles, death, fear, shame, envy, jealousy, &c.; neither would they grow old, neither would they have this animal, corruptible and mortal body, if they did obey God in all things and live in God, for the body depends altogether on the in-dwelling spirit, and is subservient thereto as its organ.

12. The christian religion, as contained in the Scriptures and taught by the Lord Jesus Christ, is in its essence altogether spiritual and internal, and consists in heavenly principles, which shall unite all mankind into one single family, into a heavenly society, where each member is an object of love of all, and each member free and independent of all; but it is altogether practical in its manifestations; for all principles are spiritual and internal, but must manifest themselves by outward acts and tokens; for else they could not be known at all to exist.

13. Christians or saints know of no obligations or promises: for they live always in and for the present time, being always influenced and guided by God's free Spirit, always in the same divine principles of love and liberty.—They own nothing, but all things belong to them; they give away all whatever they have, and receive all that is given to them; thus all things are common to them all.

14. According to all the foregoing statements, it is evident that christians live in a universal marriage where every one belongs to every one equally, and none has any claims to any one. Marriage, as it is in the world, is a yoke, a bondage, a source of misery and sorrow, it is founded upon selfishness and pride, and is therefore incompatible

with the true christian principles of love, meekness and liberty, and was therefore abolished by the Divine Teacher, Jesus Christ, to all His followers.

15. All members of the Church should earnestly labor, and exhort each other to labor, for the general welfare, improvement and progression of the Church and of each individual in particular: each member ought to be as servant or handmaid to all others, seeking to excel all others in self-denying love, meekness, lowliness, righteousness, &c.

16. All useless, vain and naughty things of the world, as fashions, customs and manners of the world, and bad, foolish habits, which all lead into selfishness, idolatry, corruption, bondage and misery, ought to be diligently and carefully banished from the Church, even if not all at once, at least gradually.

17. Singing, dancing, playing, and even talking, should be practiced, as in heaven, to the glory, honor and praise of God, and in true love, friendship and familiarity; but not as selfish and worldly amusements or pastimes, which do not belong to saints, whose sole occupation is to glorify God, to do good and to improve.

18. Saints, who live in mutual love, need no looking-glasses or mirrors; for they are all mirrors to each other, trimming, adorning, adjusting, embellishing and cleansing each other, not themselves, even washing each other's feet, not their own, as men do.

19. Creeds, forms, ceremonies, disciplines, catechisms, &c. belong to sectarianism, not to christianity, which is worship of God in Spirit and in Truth. To put anything instead of the Spirit before us as an infallible guide and standard of faith and practice, is idolatry, no matter what that thing or idol be. Forms and ceremonies are good only as representatives and receptacles of spiritual things, and as means to lead us into the true spirituality and righteousness.

20. All should perform some useful labor; but the spiritual laborers should be exempt from all temporal cares; partly because the spiritual and temporal do not agree, being opposite to each other; partly, also, because the spiritual laborers, being generally few, have an immense field before them, and have therefore no time for any temporal concerns.

21. Spiritual labor should be performed only by spiritual people, i. e., by people that are truly guided and influenced

by the Divine Spirit, being truly sent, taught and qualified by the Lord in an especial manner, and sanctified for His holy service, and being endowed with some supernatural gifts and powers.

22. As no society can subsist without a leader or head, and all members enjoy the same rights, therefore the society may choose its leaders periodically, either by votes or by lots, unless God be pleased to interfere by direct communications.

23. The leaders shall have no prerogatives before others, than to put all the rules of the society into execution, i. e., to look that all may enjoy their rights and liberties undisturbed, and to fulfil the charges of the society, which may grant to them some prerogatives if they choose.

24. Although all have the right to utter their own opinions, to make projects and to propose laws for the benefit of the society and of mankind, still no laws should be established except by the plurality of votes, or by lots, unless God be pleased to reveal it in some way to the society directly.

25. The Church of Jesus Christ and of the Holy Spirit should, as Kingdom of God and of Christ, or as heaven upon earth, be altogether spiritual, and therefore under the immediate influence and guidance of the Holy Spirit. Therefore, rather than to decide anything by votes or lots (although this latter is a far more divine proceeding than the former,) the Church should inquire of the Lord about everything, and then wait patiently until He be pleased to reveal His will in His own way and time; for the Church ought to have as little of human works, rules and proceedings as is possible, that the Divine Spirit might rule in all things; for thus alone it can truly be the Church of Jesus Christ and of the Holy Spirit.

26. The Church shall be divided into three classes or departments; to the first class belong all the spiritual people, as described above; to the second class belong all they that are not yet under the influence and guidance of the Holy Spirit, as mentioned above, but still are free from all bad habits, sins, vices and follies of the world, living in meekness, simplicity, quietness, peacefulness and charity, at least after man's judgment; to the third class belong all they that have not yet overcome all bad habits and vices, such as the use of tobacco, the fashions and manners of the

world, &c., but still live a quiet and peaceable life, without disturbing any one and seeking else to conform to all the rules of the Church. But drunkards, rioters, swearers, and such as use a rough and profane language and manners and have a troublesome spirit, shall not be at all received into the Church nor into any fellowship with the saints.

27. The relation that shall exist between these three classes is like that of the numbers 1, 3 and 7. One member of the first class corresponds to three of the second and to seven of the third class. Here is no worldly aristocracy; but here is certainly very much of heavenly aristocracy. The Church ought to be ruled by the Spirit of the Lord rather than by the spirit of the world; by the most spiritual and righteous much rather than by the carnal, worldly sinners. It is also evident that the two lower classes are only as avenues leading into the first class, which properly constitutes the Church; and ultimately there shall be but one class which shall abide forever. Does not this kind of aristocracy lead to priest-tyranny or to popery? no, it will on the contrary preserve the Church from all kind of tyranny and oppression, and contribute to her spiritual growth, advancement and progression, and guard against all corruption and deterioration; because the spiritual are the most humble, loving and self-denying people.

The holy christian religion, founded by the Lord Jesus Christ, the King of heaven and earth, has been so perverted and distorted by false teachers and blind leaders, that there is at present nothing but the mere name thereof yet left; and that christianity, which now is so termed, is a mere anti-christianity, and is worse than even heathenism; wherefore the true and genuine christianity is now as new to the world, as when the Lord Jesus at first promulgated it. He never founded any church: He only taught the principles, whereon His Church, or His Kingdom should be founded; He taught those heavenly and divine principles which shall make of this earth a heaven, and which shall make us children and images of God, if we receive them into our daily practice. The apostles have founded a church upon the principles and doctrines of their Divine Master, the which, though imperfect, was still genuine and real, being indeed founded upon the said principles and doctrines, being at least more perfect than any other church that ever has existed as long as the world has stood. That



Church was real, because she was founded upon, and kept together by, mutual love and by the Holy Spirit, without any rules, regulations, disciplines and creeds; they were all of one heart and one soul, having all things common, and being thus all united together into one single family and one single society, (Acts 2: 42, &c, and 4: 32, &c). How long the Church continued in that state of purity, relatively spoken, is not known; but we have some reason to believe that it was only a very short time. As long as the mutual love or the Holy Divine Spirit, governed and controlled the Church, all the members thereof were endowed with some spiritual gifts and powers, as tokens and evidences of the indwelling Divine Spirit: (Mar. 16: 17, &c, Acts 2. 3. 4. 5. 8. 9. 10. 13. 14. 16. 19, and 1 Cor. 12. 13. 14.) But when pride, envy, jealousy, covetousness, selfishness, hypocrisy, idolatry, superstition and bigotry began to creep into the Church, the Holy Divine Spirit left Her through necessity; the spiritual gifts and powers ceased to manifest themselves; darkness, confusion, contention and unbelief began to prevail in the church; the members were divided against each other; began to seek christianity in the observance of outward forms and ceremonies, which were instituted by the Lord as types and representatives and as means to lead into the true spirituality and righteousness. The communism, union and fellowship, as mentioned above, as recorded in the Acts 2 and 4, ceased, and thus the holy Christian Church was broken into pieces and ceased to exist as a visible organized body or society; and since that she has never existed but as an invisible or disorganized body or society, seen by the Lord alone.

Since that time, the above mentioned spiritual gifts have been manifested only in some individuals, but in no society regularly; because those gifts and powers cannot manifest themselves where the Holy Spirit does not dwell, seeing that they are the tokens of the indwelling Holy Spirit; and the Holy Spirit cannot dwell in unholy vessels any more than the devils and all evil spirits can dwell in holy vessels; and where love is not, there is no holiness. Again, wherever there is contention and division, there is no love; where there is contention about religion, there the religion is become dead, is become merely formal and external: there is nothing but the shell without substance, and the form without reality, without the spirit and power. Such are the churches

and such they have been since the apostolic age : and as such they are and have been anti-christian, and have promoted darkness, but not light, nor harmony, nor goodness, nor happiness ; they have corrupted mankind far more than they had corrupted themselves, if they had been left entirely alone without any leaders and teachers at all ; and they have become by those false teachers and blind leaders far more heathenish and brutish, than even those heathen nations, who never have heard of Jesus Christ, nor of His Gospel. It is very much better to mankind to have no teachers at all, than to have false teachers and blind leaders of the blind, and to have no churches at all, than to have spurious and deceptive ones which are founded not upon the divine and good principles of love and liberty, but upon the satanic and brutish principles of selfishness and bondage. There is no other way to happiness or to heaven, but Jesus Christ ; and He is no other than Love, Meekness and Liberty. We cannot be christians in any other way than by imitating Jesus Christ, or by following Him in all His steps, or by living in His Spirit, or by a life according to all His doctrines, precepts and commandments, which all amounts to the same thing. Christians or saints are all as servants or handmaids to each other, preferring all others to themselves. It is this disinterested and pure love, that unites them all into one single family, where all things shall be common, and where there can be no kind of division at all : for all kind of division is caused by pride and selfishness, which christians cannot possess any more than Jesus has possessed them, for they live in Jesus and Jesus in them. Love begets love ; love unites all, binds all together more lastingly and strongly, than any chains or bands of iron or of laws. It is love that shall make our life sweet and pleasant, and shall make of this earth a heaven ; and it is by the good works, the works of love, we shall bind our fellow-beings to us everlastingly, and those bands of love are the sweetest of all bands : they are the bands that unite the Father and Son into One ; and the same bands unite all angels and saints with God, with Jesus Christ and with each other everlastingly ; and it is the same bands that make heaven what it is, the abode of happiness, peace, pleasure and glory. Christians are free, governed only by the law of love : therefore they know neither shame, nor fear, nor envy, nor jealousy, because these things bring men into bondage, and

cause misery and separate them from God and from each other ; these are all consequences of pride and selfishness, which are works of satan. All the now existing churches are in substance the same, differing from each other only in the externals, i. e., i forms, ceremonies, creeds, opinions, &c., but the same pride, selfishness, unbelief, superstition, hypocrisy, idolatry, bigotry, fear, shame, envy, jealousy, and all the works of Satan are prevailing in each of them ; therefore there is darkness, confusion and division in them all. No laws, nor rules can keep the people together but only outwardly : the gospel-light alone, which is the self-denying love, together with liberty and equality, unites the souls and hearts forever, and causes thus unity, peace and harmony, and the heavenly happiness here upon earth, and makes us like the heavenly angels. The human race is now in a most deplorable condition, being most dreadfully deceived by all kinds of deceivers, so that hardly any pure truth is to be found upon earth ; and hardly any one can decide more what good and evil, true and false, is. Almost all teachers are teaching idolatry and superstition of every description ; some of them cause the people to worship their hireling preachers, others cause them to worship their books, their catechisms, their creeds, &c. ; but hardly any one is able to teach the true worship, and to lead them to God and His Holy Spirit. Now we have to look for the true shepherds that shall undeceive the poor deluded people, and dispel the darkness from the earth, by teaching the pure divine worship, as Jesus Christ has taught it ; thereafter we shall see the Kingdom of God and of Christ here upon earth, and the glory of God shall fill the whole earth ; and this time is very nigh at hand.

Many will say that I misunderstand here the Bible, and that the apostles and the primitive christians had not all things common, but only the property. Thereto I reply : it is plainly expressed in the Acts, even in two places, 2: 44, and 4: 32—"they had all things common ;" now, all things are not some things, nor the property alone. However, it is possible that the passage is applicable to property alone, and not to all things beside, and that the primitive christians were a kind of Fourierites, and no real communists, in the proper sense ; but then I observe again that it was no wonder at all, in such a case, that that communism, which existed among them, was soon dissolved : because such kind of

communism cannot possibly continue long. No society with a partial communism, can subsist long : either the communism must be absolute and thorough, or none at all ; either have all things common, and all equally free and independent, or else have all things divided and all governed and controlled by certain established laws and rulers. A partial communism seems to me to be the most inconsistent and incongruous of all systems and associations, a system which, according to the nature of man, and of all things besides, cannot subsist any length of time. Again, the absolute communism is the most heavenly system ; and according to its nature, it must continue forever, if it once is duly established and organized. Almost all men must admit that this is a heavenly system ; but they cannot believe that it is practicable here upon earth. O, ye of little faith ! O, how inconsistent mankind are ! They pray, hope, believe, expect that the kingdoms of this world shall become the kingdom of God and of Christ—that Satan shall be chained—that Christ shall come and reign with His angels and saints here on earth—that the glory of God shall fill the whole earth—that the moon shall be confounded and the sun ashamed, &c. (Is. 24: 23, 69: 19, 20. Rev. 11: 15. 20: 1-6. 21: 23. 22: 5. Ob. 21. Nu. 14: 21, &c., &c.) and yet when any one will show them in what way this shall come to pass, and what course we ought to pursue for to hasten that time, and for to bring it about, then they cry out, “ O, that cannot be, it is impossible, that will be first in millennium or in heaven, but not here upon earth ! ” And he that proclaims those heavenly doctrines and principles, he is then called a devil, a false prophet, an anti-christian impostor, &c., and the people cry, “ away with him, crucify him. ” Here is not the place to explain or to demonstrate anything. I have been taught by Him, who about 1825 years ago has first proclaimed these doctrines and principles, which are truly heavenly, by Him who now is at least externally adored and praised by many millions of the inhabitants of this earth, but who in reality reject Him and His doctrines as much as the Scribes, Pharisees and Saducees of old. Soon I shall publish a work, where all these doctrines and principles shall be explained, demonstrated and proved partly by reason and common sense, partly by Scripture, partly by Nature. Many call me a free lover, and this, my system, a free love system ; hereto I willingly and gladly assent ; heaven

is a true free love society : Jesus was a true free lover, and taught freedom and love in all perfection ; and I claim to follow him and teach as he taught before me. But what men now call free love society, is no more free love society than the Pope is the vicar of Jesus Christ ; neither is there any communism at all more than in any other society of the world ; it is founded upon the same selfish principles as all other societies. If it were indeed a free-love-society, it would be christian and heavenly, and I had joined it long ago : but I have found it to be as spurious as all other societies having of freedom and love only the name.

The difference between the so-called free love and my system is this ; the principles of the former are—1st, be true to thyself ; 2d love that which is lovely ; 3d, make thyself as attractive and lovely as thou canst. But my principles are the very reverse of all this, viz : 1st, deny and neglect thyself, care nothing for thyself, but sacrifice thyself with all thy comforts, pleasures, honors, and life for the benefit of all others ; 2d, love all without any respect to persons, love even thine enemies ; 3d, make all thy fellow-creatures as happy, comfortable, lovely, attractive, honorable, respectable, beautiful and glorious as thou canst, and prefer all others to thyself. If self-love can be called love, then we may call that system a free love system ; but selfishness or self-love are not to be called love ; for it is the very opposite of love, as much as darkness of light and evil of good. Two things may in the outward resemble each other ; and yet be in reality diametrically opposite to each other ; because their principles are entirely different. The great and rich people in this world live outwardly like the angels in heaven, in glory, splendor and pomp, having all that the heart can wish for ; and the poor and needy, the servants of God and saints, live outwardly here almost as the damned in hell, in misery, contempt, want and sorrow ; but the principles wherein they live are altogether different, even opposite to each other ; the former live in brutish and satanic principles like the damned in hell ; and the latter live in heavenly principles like the angels of God. In the world to come, where perfect justice is done to all, the scene will be reversed ; as much as the rich ones now live in glory, pomp, splendor, fineries, luxuries and delicacy, like the angels of God, just so much they shall in the world to come live in misery, sorrow, fear, shame, filth, contempt

and want, like all the devils and the damned. And again, as much as the saints, the servants of God, the children of God, live here in misery, sorrow, filth, contempt, shame, fear and affliction, like the devils and damned in hell, so they shall in the world to come dwell in glory, pomp, splendor, fineries and delicacy, like the angels of God ; for they are living here in misery and contempt, because of their self-denying love, righteousness and meekness ; whereas the former are here living in glory and splendor, because of their selfishness, greediness, pride, hardness and coldness. The selfish and brutish people are blind, and judge all things after appearance, and therefore they hate and despise the saints, and call them brutes and devils ; but love and honour their own equals as nice, decent, honorable and respectable people ; and use every possible means to justify those proud devils and brutes, and to accuse and condemn the humble followers of the Lamb, the meek and self-denying saints. All things, therefore, depend upon the principles whereon they are founded.

The above mentioned three principles of the so-called free lovers, may all be summed up in this one, 'be as selfish as thou canst.' For this, he true to thyself, is in substance nothing but, forget not thyself, be sure to gratify thy desires, appetites and wants, and to make thyself as comfortable, happy and glorious as thou canst. This, love that which is lovely, is nothing else but this, love and desire that which best suits thy fancies: i. e., follow faithfully thine own lusts and imaginations ; and this is it even what all devils and brutes do, and this is even the principle that prevails in the world, and causes all misery, sorrow, confusion, &c. as we see in the world. As for the third above quoted principle of the free lovers, it is too evidently altogether diabolical, brutish, sensual and carnal, for to need any explanation. Thus, then, it is evident that the free lovers are as far from being free lovers, as the sectarians, that call themselves christians, and their hired clergymen, are from being what they are called: it is all falsehood and deception.—Almost everything is now called by wrong names, and the people are generally credulous enough to take it all just for that which it is called, without examining at all the principles which give the true value to everything. There is no sin nor wrong in any kind of enjoyments, comforts, pleasures, honors, &c. that are founded upon and proceed from, love, benevolence, charity and kindness ; but all such enjoyments are pure, holy and heavenly, and therefore worthy of saints, angels, Christ, and God Himself. Again, all enjoyments, comforts, &c. that are founded upon selfishness and pride, are filthy, unholy, carnal, earthly, brutish and satanic, and therefore worthy only of brutes and devils, but not of human beings, children and images of God.

The wrong of the free lovers does not consist therein that they are living in a free intercourse with the other sex, and that they have abolished the marriage ceremonies and forms: for these are

indeed human inventions and have no value before God ; and as for the free intercourse, it is heavenly when it is founded upon love ; and love is free. Marriage as it is in the world is a necessary evil, and must continue as long as mankind are living in selfishness ; but where love prevails, there can be no marriage, neither can there be any bondage, nor restraint, nor compulsion ; but there must be liberty. Laws, rules, rulers, restraint, coercion, &c., are needed in the world as long as selfishness and wickedness are prevailing ; but they cannot exist there where love prevails. Marriage is a contract, an agreement, between persons of different sexes to live together, and as they agree among themselves, so it is right. No man has any right to interfere with their agreements. They are married before God, and need no priests for to make any of their performances. And as long as they live in harmony, peace and love, no human authority has any right to interfere. But if they cannot agree, but contend, quarrel, or fight, then other men must interfere for to make peace between them. Peace and happiness is our only end ; and if these could be gained without laws, there would be no laws at all needed. Many of the laws that now exist in the world, and are supported by the churches and their blind leaders, are as tyrannical, oppressive, anti-christian and satanic as the slave-laws are in the slave states ; and all such laws are the consequence and result of ignorance, darkness, selfishness, pride, &c., and cause only misery and wretchedness ; and it is time that men should abolish all such laws and rules.

But have then not all the reformers done anything as such? yes, they have done as much as they were able to do ; but no man can reform the world, but only according to the measure as he is reformed himself. There have been many reformers in the world, even in all ages ; but very few among them have done justice to their claims and titles. Even in the present day there are many reformers of various kinds, and although some of them may do good to the fallen and depraved humanity, still only very few of them deserve even to be called by that honorable name of reformer, the most of them being rather corrupters than reformers. They do not mean to be corrupters, but they are too corrupt themselves for to be anything but corrupters and blind guides. Many of those reformers have been able to see and to comprehend that communism is absolutely necessary for our happiness and that nothing else can satisfy us ; but very few were able to see how far the communism should go, hardly any one truly. The most perfect community that is known to me is that founded by J. H. Noyes, in Oneida and Madison counties, in the State of New York, of the United States of North America. J. H. Noyes has carried the principle of communism farther than any one else in the recent time that I know of ; and his society is the most christian like society I know of. There are, however, two great evils, anti-christian principles, which hinder the growth and progression of the society, and

finally will bring it to ruin : the one is the toleration of the pope or head of the society, who is the founder, J. H. Noyes, who dictates to his church almost as the tenant of Vatican dictates to his church, what the members of the church ought to believe or disbelieve, how they ought to think, act, understand, serve and worship God ; the second is their creed or confession of faith. If that society, called the Oneida Commune, (together with the two other societies which are connected therewith and are founded by the same Noyes, viz : the Wallingford Commune, in Connecticut, and the Putney Commune, in Vermont, of the United States of North America,) would remove their pope or supreme head, and their creeds, they would spare me the trouble to found a new society or church.\* As for the society of Shakers, one of the most superstitious of all the societies that exist as I suppose, it hardly deserves to be noticed or mentioned, except as a specimen of error, delusion and superstition. They live in a kind of communism having all things common and without any kind of division or family relation among them, being all as one family ; but they live under the most unnatural, absurd and grievous yoke of all men, and live in the most foolish bondage and slavery as any society in the world ; for men and women are not allowed to have any intimate intercourse at all. Else they are just as selfish and covetous as all others. As for all the other societies and their rules and principles, together with their founders and rulers, they are all so far from any resemblance with the christian church that they hardly deserve even to be mentioned here ; neither do I intend to censure here all erroneous societies and systems, but to show forth only the true and genuine christian society, church, system and principles.

The question arises naturally in the minds of many people, even of honest and candid inquirers after, and lovers of, truth, how shall then the so much expected Millennium, the Kingdom of Christ, come upon earth, seeing that very few are now willing to receive the doctrines and principles which here in this pamphlet are contained, purporting to be truly christian ? how and by what means shall mankind be made willing to receive them ? The answer to these questions is found in many places of the Bible, especially in Is. 24. 34. 63 ; Jer. 25: 15, &c.; Joel 1. 2; and Revel. almost all through. Many have the idea that the Lord God will by His Omnipotence turn the hearts and minds of mankind in a mysterious, miraculous way ; but they are very much mistaken ; God will not make of men machines ; he will not take away their free-will ; but he will send famine, sword, pestilence and earthquakes, which shall cut off all those that will not receive the truth ; thus he will cleanse the whole earth soon ; the remnant

\*In that society is maintained one of the most shocking and blasphemous errors imaginable, viz.: that the devil is a self-existent, eternal and uncreate enemy of God, and that mankind are the one part children of God, and the other part children of the devil!!



shall then be holy, but it will be small—few in number. So great as the wickedness now is in the world, so nigh is the end thereof, and so great and dreadful are the judgments which the Lord God will send henceforth upon earth. All they that are looking for the end of the world, and for the ushering in of the millennium in another way than this that is here mentioned, will most probably be disappointed.

It is truth that shall make us free, and sanctify us ; and such as refuse to receive it, cannot be made free nor holy ; therefore they must be cut off and sent to their own place, among their own equals, that the saints might not be profaned, nor molested by them : for in heaven, or in the Kingdom of God and of Christ, all shall be holy, pure and divine. But the great question is, what is holy, pure, and divine ? Men speak of carnal enjoyments and count among them especially all intimate intercourse between the sexes, saying that in heaven and in millenium, shall not be any such unholy thing ; and thus they make of the most holy and most heavenly and divine institution an unholy and filthy thing ! This is because mankind are living in such a selfishness that hardly anything is done by them through pure love, but only through selfishness. There are the two sexes, male and female, in all things through the whole creation, and even in God Himself ; else women could not be images of God. These two sexes have attraction to each other, and cannot be happy being separate from each other. This union of the two sexes, through mutual love, is most divine and heavenly ; but the union through selfishness is carnal, unholy and brutish. Love sanctifies everything, because it is divine ; and everything done in and through love, is holy and divine ; but marriage cannot possibly exist where love is pure and true, for marriage is founded upon selfishness. The procreation of the species is a most divine institution, founded upon the most divine attribute love, and it will never cease ; it was pronounced as a blessing immediately after the creation ; and as such it shall continue forever. Pain, sorrow, fear, shame, envy, jealousy, which all are the curses which followed upon the transgression, shall cease forever, when satan shall be chained, and consequently shall not be found in and among christians, nor in the Church of Christ, any more than among the angels in heaven. Pain and sorrow are consequences of sin and transgression ; fear comes from unbelief ; shame from pride ; envy and jealousy from selfishness, and are consequently all works of satan, and as such affect only such as live in sin, in the bondage of satan, but no saints or christians who are made free. All these doctrines and ideas are new to the world ; but they ought not to be so to the believers in the Bible and in Jesus Christ, the Great Heavenly Teacher. Henceforth they shall become more common ; for darkness and superstition shall no more prevail upon earth.

Men speak of the original sin, but know not what it is : they call it the transgression of Adam and Eve ; their transgression do not affect us more than only so far as we follow them in the transgression. If the expression, original sin, has any meaning, it must have this that we inherit from our parents their dispositions and faculties—just as much as the complexion, the features of the countenance and diseases of the body. If therefore our parents were holy, we could not inherit any evil, but only good, from them ; then we would come into the world like angels, not helpless, weak, miserable, peevish and crying, but lively, strong and wise ; this will be the case in the Church or Kingdom of Christ, and consequently also in the millennium ; and would be even now, if there were a holy pair in existence. Many consider sin as some thing real and substantial, which adheres to our physical body, and which shall be put away when the spirit has left the body ; but they are very much mistaken : the body is nothing but an organ and a house of the spirit, and has no power more than clay. All affections, feelings, faculties, thoughts, resolutions, &c. belong to the spirit which dwells within the body, but manifest themselves through the material body in this material world ; and the body depends altogether upon the indwelling spirit, even as all matter is dependent on, and controlled by, the indwelling spirit. Nature itself depends altogether upon the lord of nature, man, the image and child of God : by the rise of man, nature rises ; and by the fall and corruption of man, nature sinks ; for all things are made for man's sake. No darkness, no barrenness, no suffering of any kind would exist, if man would obey his Maker as a dutiful child, and would live in His Spirit and Order ; but all would be light, glory, happiness and peace. The Spirit is therefore the reality and truth in everything ; therefore nothing can be truly comprehended by reason alone, but only by the spirit which shall guide and control the reason. The very pernicious error and prejudice that men cannot be holy nor perfect whilst in the body, and that the body hinders them, is lamentably, very general, and is supported by the most of the preachers, and that for the destruction of mankind. The truth is this, that it is very much easier for us to overcome all sin, and to continue in true holiness, in this world, than it will be after death, and that we can progress very much more rapidly in the body, than out of the body. Here, therefore, we ought to seek to get rid of all sin, folly, error, superstition and of all the yoke of satan ; for here it is easy ; but there, beyond the grave, it will be very hard, and can be done only through grievous sufferings, i. e., through the torments of hell, which is caused by the wickedness of the wicked ; and the end thereof is purification and victory : for nothing exists that is not for a good end and purpose.

My design is to form an association with any of like Faith and Principles.  
My address is  
August 2<sup>th</sup>, 1858.

FREDERIC HYREN, CLEVELAND, O.

THE readers will observe that I have left many things in this work in the dark, and will doubtless think it to be because of want of proof ; but I have observed in page 10, that my purpose here is not at all to demonstrate, but only to assert, and that I shall prove all these doctrines in another work ; only I would observe that I have not advanced in this work anything but what is in perfect agreement with Scripture, and which can be proved thereby.

F. H.

